

Finclarian Doctor

Mitchel's Answer to the KING's
Speech, Jan^r 1734; And also con-
cerning the Taxes.



Written in the 64th Year of his Age.

Dedicated to the Queen of Great Bri-
tain, who is the only Great Person in
the Three Kingdoms that understands
my Light, which was made plain in
the Gold that Her most excellent Ma-
jesty gave me for it. I have not Time
now to give Her Majesty Thanks, be-
cause I must speak to the KING him-
self.

MAY it please your Majesty, great King, to hear
me patiently, because your Majesty's Acts of
Parliament bear, That every Man is free to
speak or write his Mind, if it be Truth. It
is a good Act, if they speak or write the Truth. I shall
write nothing but Truth; and if your Majesty be of-
fended at me, so as to punish me, I am content to suf-
fer even unto Death. I know I will but once die, and
will have more Honour to die under your Majesty's
Hand, than under my Wife's Hand; so I crave your
Majesty's Pardon. I am commanded to honour the
King, and I cannot put a greater Honour upon your
Majesty,

Majesty, than being faithful to your Soul; and your Majesty hath no greater Enemies in your Kingdom than those who are Flatterers of your Soul; this was made plain in the King of Judah, who flattered the King of Israel. *Jehoshaphat the King of Judah flattered Ahab the King of Israel, and said unto him, I am as thou art, and my People as thy People, and we will be with thee in the War:* So he went with him to the War, and he was in great Danger of his Life, when the Captains of the Syrians surrounded him; but he cried unto the Lord, and he only helped him without the Help of Men, they could not help him; yet God was displeased with him, because he went to the Battle without a Warrant; for that God raised many Enemies against him, the Moabites, and the Ammonites, and the People of Mount Seir were all gathered together against him. If he was for War, God thought fit to give him his Share of it; he was in such great Distress, that he said, *He knoweth what to do*, there were so many against him; that which the Prophet spake came fresh in his Mind. Says the Prophet to him, *Shouldst thou help the Ungodly, and love them that hate the Lord; therefore is Wrath kindled against thee from the Lord.*

I hear your Majesty is afraid of War, so here I will give your Majesty a better Counsel than all the Bishops in England can do; this is my Counsel, that your Majesty may follow the Example of that godly King, and pray to God in your Distress; for your Majesty is in Danger to help any of those which are set up for War, except your Majesty know who are on God's Side. I shall here insert a Part of that King's Prayer, it may be that our King will consider it.

O Lord God Almighty give his Majesty Grace so to do. Amen.

Jehoshaphat stood in the Congregation of Judah, in the House of the Lord, and said, O Lord God of our Fathers, art not Thou God in Heaven and Earth? Ruler over all the Kingdoms of the Heavens; and in the World is there not Power and Might, so that none is able to withstand thee? Art Thou not our God, who didst drive the Inhabitants of this Land before thy People Israel,

vest it to the Seed of Abraham thy Friend for ever. If when
 evil cometh upon us, as the Sword, Judgment, or Pestilence,
 Famine, we stand before Thee in this House, and in thy
 presence, for thy Name is in this House, and cry unto Thee
 our Afflictions, then Thou wilt hear and help. And now
 behold the Children of Ammon and Moab, and Mount Seir,
 whom Thou didst not let Israel invade, when they came out
 of Egypt, but they turned from them, and destroyed them;
 behold I say, how they reward us out of thy Possession
 which Thou hast given us to inherit. O our God, wilt Thou
 judge them, for we have no Might against this great
 company that cometh against us, neither knew we what to
 do, but our Eyes are upon Thee.

It is said, that King waxed great exceedingly, he had
 more than eleven hundred thousand fighting Men, be-
 sides them that were in Garisons, yet he did not trust
 in them, but only in God. He said, He had no Might
 but he knew not what to do, but his Eyes were upon the Lord.
 Great King, I understand, by reading your Speech,
 that your Eyes are much upon your Parliament; so
 is my Counsel to your Majesty, to trust only in
 God, and fix your Eyes upon the Lord, as that good
 King did, because God says, Cursed is the Man that
 trusteth in Man, and maketh flesh his Arm. Because that
 good King trusted only in God, and not in Man, the
 Lord made all these his Enemies to kill one another,
 and there remained not one.

If it please your Majesty, Be not too rash in going to
 war with any of these Kings in Battle, lest God be
 displeased, as he was with the best King of Judah, Jo-
 shaphat by Name, he was too rash in entering into the War
 that was between the Egyptians and the Syrians, altho'
 the King's Ambassador came, and said unto him. What
 wilt thou I to do with thee, thou King of Judah, I am not come
 against thee this Day, but against the House wherewith I
 am at War, for God commanded me to make haste; forbear
 from meddling with God, who is with me, that he de-
 stroy thee not. Notwithstanding of all he said to him,
 Joash would not turn his Face from him, but disguised
 himself, that he might fight with him; and he heark-
 ened not unto the Words of Necho the King of Egypt.

from the Mouth of the Lord, and for his Rashness the Archers shot him, that he died ; so he had better stay at Home. This is a Caution for the King, So long they do not meddle with him, I desire that he will not meddle with them. God save the King.

I think I am now the oldest Prophet in Scotland, have discovered the Antichrist, and revealed the Man Sin, which was never done before in this Nation, have made it as plain as A, B, C, in all my eight pistles, which are to be sold by me.

Now I must preach both to the King and his Subjects, to shew them the Sovereignty of a King. I know what the Shepherd is to the Sheep, the Pilot to the Ship, the Captain to the Soldiers, yea the Head of the Heart to the Body, such is the King to the Commonwealth ; I do not mean barbarous, cruel, and tyrannical Kings, for such are odious both to God and Man, and there is no great Reason to move any to have such Kings in Estimation ; but I mean of lawful Monarchs such as ours is ; yet it may be abused two Ways ; first, overvaluing its Worth. 2dly, By the Corruption and Faultiness of Government, the Contempt whereof, a King ought not to be absolute in any Kingdom, except in respect of Abuses, by sinning against God and the King, that should be had in as great Esteem as any Thing in the World, when a good King ruleth well, not according to his own Lusts and unlimited Pleasures, but according to the Law of God, and the Law of Nations, and the particular Laws of his own Kingdom ; this Power ought not to be in all of us, but in only who are either possessed of a Kingdom, or in Possibility of this supreme Sovereignty, unless it be as I understand it comparatively, in respect either of Graces or heavenly Joys ; as for these who are in Subjection, they ought to honour the King, and to esteem their Sovereign in the next Place to God himself, seeing this Rule and Authority is God's Ordinance, and Kings are his Deputes and Lieutenants, and the great Stewards of his Family, whom God has dignified, by giving them his own Name and Title, and he hath bound us by his Word, to owe and y

unto them all Honour, Love and Duty : So the Apo-
stle saith, *Let every Soul be subject to the higher Powers, for*
there is no Power but of God, and the Powers that be are
ordained of God ; so he should be highly esteemed among
his People, as being an Ordinance of God, so also be-
cause it is so necessary to the Well-being of a Com-
monwealth ; it is impossible without it, it should stand,
much less flourish and prosper : But altho' Kingdoms are
the chiefest of worldly Preferment, yet they are not to
take up the chiefest Place in his Judgment and Affec-
tions, seeing they are but of mean Worth, when
compared with God's Grace, and the Joys of Heaven ;
in respect of these they are to be but meanly valued,
and should be moderately desired, that is, neither to be
refused when God giveth them, nor to be affected when
he denieth them ; they should use lawful Means to at-
tain a Kingdom ; I say, they are directly to be con-
demned and rejected, when as they come in Competi-
tion with our Love to Grace here, and Glory after-
wards ; I say this, that they shew greater and more
Christian Magnitude in this Contempt, than others in
affecting, or having obtained it, by reigning in all their
Royalty ; we have *Godon* for an Example, he was more
ennobled for denying a Kingdom, when it was offered
unto him, than his Son *Abimelech*, who with cruel
Ambition aspired unto it.

Now I must give some Reasons of the Worthless-
ness of a Kingdom, in Comparison of Grace and Glo-
ry ; the first shall be of the manifold Troubles which
a Kingdom brings with it, even to these Kings who
justly come to it, as the King of *Britain* hath done,
altho' many in his Kingdoms say the contrary ;
but I say to these Persons, they pretend to be wiser
than God, which is Blasphemy, and these cannot say
the Lord's Prayer, *Thy Will be done on Earth, as it is*
done in Heaven ; and these that cannot, nor will not
pray his Prayer from their Hearts, should be punished,
both by the Law of God, and the Law of Man. I say,
the King's Cares are innumerable ; and if Men were
not more supported with Ambition, than with Reason,
they would sink under the Burden and Weight of it,
they

they would unload themselves of that intolerable Greif
ness: So it is said of a Heathen Monarch by Experience, he said unto one who admired his Happiness, that
Man measured a King's Happiness by his outward Rule
the King said then unto him, *If thou didst know, wouldst
how many Evils this Diadem were replenished, thou wouldst
not take it up, tho' thou foundest it upon a Dunghill.* The
Truth of it may be more evident, if we consider the
Particulars; first, unto what Weariness and wasting
Cares yea even a good King is subject to, whilst he
desireth and studieth to act well his kingly Part, so
he may have the Applause of God, and also that he
taketh Care for his Subjects and for himself, both in
respect of himself, in regard of his Person and private
Actions, and also in regard of his Place and public
Government, his Cares should be extraordinary, that
he may be a Pattern unto his People, whom they may
imitate; and to this end, he desireth to shine before his
Subjects by a good Example, and he should make his
own Life the Exposition and Example of his Laws, so
he should appear a Lover of that which is good, and
Hater of that which is evil, considering that his Life
and Manners are the Square and Rule, according to
which his Subjects frame themselves in their Courtesies
and Conversation; therefore he seeth, so much it becometh
him that the Square be straight, lest the Work
be crooked, and the whole Commonwealth brought out
of Frame; he should know that he ruleth over reason-
able Creatures, therefore he should study first, to con-
form himself to the Rules of Reason in all his Actions,
so that they may be the better subject under his Go-
vernment, and suffer him to rule as well in their Hearts,
as in their outward Actions; He should know, that
Kings Examples are the most effectual Exhortation ei-
ther to Good or Evil, and that Kings Lives are more
powerful than his Laws, to incline them either to Good
or Evil; therefore he should spend himself in studying
this Divine Doctrine, that his Life and Example may
speak good Things to his Subjects; he must consider,
that Kings Errors are like the Ecclesies of the Sun,
altho' they be soon past over, yet they bring Damages
and

Great and must have to all inferior Bodies, therefore the King
 should be always watchful and heedful over his Ways,
 that his Brightness be not blemished by any Sin, which
 is ready to stop and hinder the Influence of his good
 parts, from being profitable to his Subjects. A King
 must know, that he must govern his Subjects by Law
 and Reason, and not according to his Lusts; he must
 also know, that he hath but a short Time to govern
 them; the Time is quickly coming, that Kings and
 Subjects shall be both alike. Our King must know,
 that he must give an Account of his Government before
 the supreme King of Heaven and Earth, who respecteth
 not the Person of a King; He doth not regard the Rich
 more than the Poor; in this Respect his Care should be
 great, not to rule according to his Will, but according
 to Reason and Law, making Love and awful Majesty,
 sweetness, Mercy and Justice to strive, which shall
 have the Preheminence; or rather neither to strive,
 because he should temper them with true Judgment
 and Wisdom in a heavenly Harmony; he must consider,
 that as he is a King, so also he is the Father of his
 Country. What is a Commonwealth but a great Fa-
 mily, over which God hath set our King as a Parent,
 not only to rule them, but also to provide for them,
 and preserve them and defend them. By this ye hear,
 how it should be the King's Care to nourish and pro-
 tect so numerous a People. I have Care enough to
 provide for my small Family, then how great should be
 the King's Care. I say, the King in a Commonwealth,
 is like the Soul in the Body, however it be not directly
 and immediately touched and affected either with De-
 lights, or with Grief and Misery, which it endureth,
 yet it doth communicate in both, by a Sympathy and
 fellow-feeling. This brings me to the Taxes, which
 are so cried out against at this Time; but more of this
 afterward, when I come to that Text, *Render to Cesar*
the Things that are Cesar's. I say, a good King will
 sympathize with his poor Subjects, and will not over-
 burden them with Taxations, because he also is pinched
 with that Weight which oppresseth them. A good
 King envieth not, but rather rejoiceth at the Prospec-
 tivity

rity of his Subjects, because he communicates with
 them in their Contentment, and he is for the whole
 Body of the Commonwealth; he is loath to burde
 them with Taxes, he only cropeth them, that they
 may grow the better, as the Gard'ners doth the Tree,
 he will be loath to take them up by the Root; he doth
 like a good Shepherd, he only fleeceth in seasonable
 Times, but he will be loath to pull off the Skin. He
 knows, that the chief Treasure of the King, is the
 Riches of his Subjects, and their Coffers is his be-
 Exchequer. Good Kings are God's Deputes, there-
 fore their Care is, that they may be like him, not
 having their Greatness to excel their Goodness; but
 their Power enableth them to do what they will, but
 their Goodness limiteth them to the doing of that
 which is profitable for his Subjects; so their Cares are
 so much the more, because they know there will be a
 End of his Government, when he shall be called to
 give an Account of his kingly Office. I say, a good King
 is continually troubled with Cares about himself, that he
 perform his Duty; so he taketh no less Care, that
 these Duties performed, may procure the Good and
 Welfare of his Subjects, that by his discreet Govern-
 ment, all may be kept in good Order, that every one
 may possess his own Right, and may be preserved from
 Wrongs; and by his Power his Subjects may be pro-
 tected from foreign Forces. He should be like a skil-
 ful Pilot in this great Ship of the Commonwealth,
 who sitteth at the Stern, and ordereth all for the
 Preservation not only of himself, but also of the whole
 Ship, all the Passengers have committed themselves to
 his Care. It is not enough for him, that he be
 himself upright and just, and furnished with all Vir-
 tue and Goodness, but his Care must also be, that
 those that are committed to his Charge and Govern-
 ment, may join with him in all Virtue and Goodness,
 because he is a publick Person, and the Head of this
 great Body, which must govern and direct his Mem-
 bers, as shall be most honourable for himself, and pro-
 fitable for his Subjects. Altho' a Crown makes a glo-
 rious Shew, yet it weigheth so heavy, and sitteth so un-

is with ease upon the Head of those that wear it, they have
 whole little Delight in wearing it, and those who want it,
 burden if they love their own Ease, if they once felt the
 at the Weight, they would be content that they were not ad-
 Freed from to that Honour, because they would not be pres-
 e do ed with the Weight of it. Altho' a King be lifted
 sonable up unto the Seat of Honour, yet he is pressed down
 n. Again with his weighty Burden. What doth he else
 is the out toil with the greatest Labour; the Labour of his
 is be Mind is, continually studying how he may either pre-
 then erve or advance his own Glory, and his Subjects
 n, n Good. What better is the Man that sinketh under
 but the Burden of Gold, than he that sinketh under the
 will, Burden of Lead. What Pleasure hath he more who
 of the pileth in the golden Mines, than he who labours in a
 res a Coal-pit; they are indeed advanced with glorious
 be a Titles, but in Truth they are but the great Servants of
 led the Commonwealth. A King hath nothing more than
 King others, but a glorious Servitude.

that And if Kings be great, their Greatness addeth
 the strength to their Passion; having Power, they do what
 d an they will, and sometimes they do more than they should,
 over their great Power maketh them sometimes believe, that
 y on they can do what they desire, and the more strong their
 from expectation is, the greater is their Impatience, when
 e pro appears frustrate, sometimes not so much for missing
 ski that they desire, as not having their Will; but of all
 ealt other Passions, they are perplexed and troubled with
 or the fear, whom many fear, should also themselves fear many :
 who sometimes they are more afraid of their own Subjects,
 ves than they are for foreign Forces, not so much for their
 be strength, as for their Treachery, as the Bullet is more
 Vi dangerous than the Sword; because it kills before it be
 the discovered, Traitors are much more to be feared, than
 ver profest Enemies, even those that guard a King, he is in
 ness jealousy and Suspicion of them in this Respect, they are
 the a worst Condition than Servants, because Ser-
 Mem vants fear but one, but a King all; our King hath
 pro reason to fear, for his Might and Glory exposes
 glo him to the Envy of all proud ambitious Persons,
 o un tho' they have not that Greatness of State, yet are they
 ca

no less haughty in Heart, and are ready to undermine and supplant by Treachery, witness them who rose in Rebellion in my Time: Their Plots and Conspiracies were great, when they conceived the least Hopes to advance themselves in this King's Ruin; it is impossible for a King, to please all his Subjects, for his Goodness is sufficient Argument to the Wicked to hate him; he may either please them, or displease God: One Courtier is offended, because he prefers another before him, who, he thinks, is not preferable to himself. The King cannot satisfy all that wait upon him, and by his preferring some before others, this procures a secret Hatred to them, who is not thus preferred; so our King is in Danger, because these that are not preferred to the Greatness that they desire, is ready to join with the Enemies of the King, and to repair their ruined Estates. Now, these Dangers are more dangerous, because they extend to the Hurt of the Common-Wealth, which a good King loves better than his own Life. Neither can the King please all the vulgar People, for they do not understand the present Government, be it never so unblameable; neither is it possible for any Man that rules many to please all, or to do that which is acceptable unto God, and to gain the Applause of the vulgar People, seeing they are divided into as many Fancies, as they have Heads; this Man loveth what that Man hateth, and one admireth what another despiseth; it is impossible to reconcile Truth with Falshood, or Light with Darkness.

This also is Vexation of Spirit to a King, when he hath taken all the Care and Labour of his Mind, and endeavours to govern his Subjects with Justice, and to preserve them in Peace and Plenty, all their Pains rewarded with Ungratitude.

This little Paper, will not contain what I have to say concerning the Troubles of good Kings; and if the Life be attended with Vanity and Vexation of Spirit, wicked Kings are worse, for they have a most miserable Life in this World, and worse to come: For, in the Midst of all their Royalty and Majesty, they are affrighted with terrible Horrors and Fears, they are continual

ly haunted with hellish Furies, they are so affrighted through the Guilt of their own Consciences, that they are never at rest, they have no Peace nor true Joy in their Hearts, in the Midst of all their outward Mirth and Jovelyty, they fear all Company, for Fear of Assaults for on the Day-time, they seldom look straight forward, for they fear they be surprized at Unwares. Commonly they look askew with many sudden Turnings, as though they were in a Croud of Enemies, and looking who should give them the first Stab; neither have they any rest in the Night, by hearing the least Noise, they suspect a Conspiracy, and being asleep, they are affrighted with terrible Dreams, and fearful Visions: So they hold their Kingdom, as one holding a wild Dog to the Ears.

I now speak from these Words, *Render to Cesar, the things that are Cesar's.*

Our great Lord, is there speaking of the *Roman* Emperour, and what he says of him, he is now saying to all Kings Subjects in the World, That the King's Subjects should give him his due.

This Speech of Christ's, ought to be well considered, being a perpetual Law, for ordering our Carriage, both towards God, and towards our King, who is among next unto God. Some of the *Jews* thought it took away their Interest in God, to be subject to *Cesar* the *Roman* Emperor. Others again thinks a King absolute, and thinks it is their Duty to do whatsoever he commands; and because of that, our Saviour teacheth a mid-way betwixt both these Extremities, so that it is neither against the Liberty of Godliness, to be subject to Kings, nor yet be so bound by the King's Command, as not to regard what is owing from us unto God, owing the King that which is his, may stand very well with giving God his Due. From these Words I observe, that the Great King of *Britain* has a certain Right pertaining to him by God's Appointment, which is lawful for you in any Pretence, to take it from him, to keep it from him; there is a Due to him, and it must be given him. There is no Religion in the World can hinder him from it. I need no more to prove it, than the

(12)
the Rule of common Equity, which is given to every Man. The Law says, Give every Man his Due, with hold no Good from the Owners thereof; ye Masters do to your Servants, that which is just and equal; if be commanded, to do it to our Inferiours, much more to our King, who is far above us.

I must show the King's Subjects the King's Due from the Rule of God's Word; the Light of Nature and Reason, will not hinder you to deny it. I shall reduce the King's Due to two Heads, First, Prayers for him. 2dly, Submission to him. Prayers is one of his Dues. It appears by the expresse Command of the Apostle. It is to be observed, that Charge was given when *Cesar* was a Persecuter of the Christian Religion, it binds much more upon us, when our King is a Lover of the Gospel of God. *David* pen'd a Psalm on Purpose to pray for the King and his Seed. First, We must pray, That he may be endowed with all Graces that Place requires. 2dly, That he may be delivered from all Evil that his Place is subject to. The King hath two Sorts of Enemies, the one is Traitors to his Body, the other is Flatterers to his Soul; this is the Misery of the King, he hath few about him, that dare tell him the Truth; we must pray from our Hearts, that he may have all such Induements as his Place requires, for Graces especially. The first is Wisdom from God's Word. *Solomon* sought this, and it pleased God. 2dly, Justice. *David* taught the People to pray, That the King might judge the People in Righteousness. 3dly, Temperance, that is Moderation in Diet and Apparel, and Delight in the blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due Season, for Strength and not for Drunkenness. The Fourth Grace is Zeal for the Matters of God; and this Grace makes Kings powerful; this is plain in that Advice which *David* gave *Solomon* on his Death-bed, Take heed, says he, to the Charge of the Lord thy God, to walk in his Ways, and keep his Statutes, that thou mayest prosper. As for the Traitors that are in his Dominions, we should pray that his Soul and Body may be bound up in the Bundle of Life with the Lord his God, and that he may have such

out him, as may deal truly with his Soul. The other part of the King's Due, is a Submission to him, which is a full esteeming and composing the whole Man respectively in his Authority. A Man consists of two Parts, the Duty of the Inner-Man, is a reverent dutiful Estimation of him, in Regard of his Place. Fear the Lord and the King, says *Solomon*. The Apostle is in the same Mind, says he, Honour the King. This made *David's* Subjects say, He was worth ten Thousand of them. Before we can honour him, we must know, that his Place is so high above us, that in *Britain* he is next to God, so God made *Saul* the first King of *Israel*, the Head higher than the Rest; as the Head is above the Shoulders, so our King is above all his Subjects, this is called the Supremacy of our King. *David* the King, was called the Light of *Israel*; so when Men are once thoroughly settled in this, by the Word of God, to wit, the Sovereignty of the King of *Britain*, and the Benefits we have thereby; it cannot but bind our Affections to a due Respect, and an awful and an honourable Esteem of him, and it will not suffer us so much as to curse him in our Hearts, altho' his Subjects be wronged by Taxations. As for the outward Man, which is Words and Actions, we ought to honour him. *David's* Subjects ventured their Lives to bring him a Drink of Water, from among the Army of the *Philistines*. Our Words ought to be Witnesses of our inward Acknowledgement; therefore, that Word was often used, My Lord the King. We are commanded to keep the King's Command, in Regard of the Oath of God, there is not a Word in all the Scriptures, as to keep the Command of Popes or Ministers. The High Priest of *Jerusalem*, was a Type of Christ, we find him still living under Subjection to the King, but if the King command any Thing contrary the Scriptures, we must say it is better to obey God than Man; this is plain by two Miracles, the three Men in the hot Furnace, and *Daniel* in the Lyon's Den; and also, concerning *Mordecai*, who would not bow to *Haman*, because he was a cursed *Analek*, because he feared God rather than Men, God raised him very high. It was against the Law of God, for *Ahab* to seek *Naboth's* Vineyard, and because

he

he took it by Blood, God threatned that Dogs should lick his Blood. Now I must shew you, that there is a great Difference, betwixt not obeying the King, and rebelling against him, altho' these Men did not obey the King, yet they did not rebel against him: Ye will not read in all the Scriptures, that either the Prophets or Apostles, commanded or encouraged the People, to rise in Rebellion against a King, altho' some of them were wicked Pagans, and Persecuters, Vizards and Murderers, as was *Manasseh*. We should submit to our King, both with our Body and Goods, when he calls for it. *Samuel* told the Manner of Kings, that they should take our Sons and Daughters, and make them his Drudges; and also, take your Goods at their Pleasure; altho' *Samuel* told them all that, they said, they would have a King; so the Lord said to *Samuel*, make them a King, give them their Desire; and seeing it hath been the Desire of these Kingdoms, to have a King, how dare they disobey him, or rebel against him, in not rendering to *Cesar* the Things that are *Cesar's*? *Samuel* did not give the People any Warrant so to do; but declaring what their Power may carry them to do, he doth not give the People any Warrant or Liberty in this Case, to relieve themselves by the strong Hand; but he tells them, That they should cry out in these Days, because of their King, that is all the Help that we have Warrant from the Word of God; it is even to cry out against our Sins, which hath brought all this Misery upon us.

I must next shew you, That the King hath many Rebels and Enemies in these Kingdoms, and also who they are, who doth not render him his Due. The first is, all those who neglect to pray for him. The Second is, all those who doth not learn out of God's Word, the true State and Condition of the Place and Office of a King. There is no Tie upon the Conscience of these Ignorant Subjects, either towards God, or towards the King, he hath no Assurance of his Life among such Subjects. The third Sort of the King's Enemies, are all them that speak tauntingly, or basely, or reproachfully of the King; or blaze abroad his Imperfections; we must know, That the Failing of Kings is the Judgment of God.

God, for the Peoples Sins. *David* was tempted to number the People, which cost many of them their Lives. The fourth Sort of the King's Enemies, are all them who will not obey the King's Laws, if they be agreeable to God's Word; I say they are all Enemies to the King, who are in Authority, who doth not execute Judgment upon the Breakers of God's Laws. The fifth Sort of the King's Enemies, are all those that are Breakers of the common Peace. The sixth Sort of the King's Enemies, are all Quakers, that doth not honour the King, so much as to lift their Hats to him, altho' they be commanded by *Peter*, and have the Example of *David*, who bowed his head to the Ground to the King, and he was a Man according to God's own Heart: So I argue, that all those that will not obey, fear and honour the King, are Men according to the Devil's own Heart. The seventh Sort of the King's Enemies, are all Papists, that think the Pope is above the King; we do not read, that we should honour *Peter*, or his Successors, much less, that we should call the Pope. The eighth Sort of the Kings Enemies, are all cunning Defrauders and Thieves, that will not pay the King's Dues and Customs. Our Lord wrought a Miracle for our Example, to obey this Law which is, *Render to Cesar, the Things that are Cesar's.*

I observe one Scripture in the Word of God, spoken against Kings, who lay too much Taxes upon the Subjects, *Ezek. 45, Verse 9. Let it suffice you O Princes, re-
frain from Violence and Spoil, and execute Judgment and Justice,
take away your Exactions from my people saith the Lord God.* The Scope of the Scriptures makes it plain, that the Poor is his People, so the King should take off his Taxes off the Poor, and lay it upon the Rich; by so doing, his Majesty will have the Prayers of the Poor, and this will make the King prosperous. So he should take the Taxes off the Salt and Leather, and Tobacco, and lay it upon the Wine. *Newcastle Ale* is better than either the Spanish or the French Wine, which I know by Experience.

THE APPLICATION.

Our King should be had in great Regard and Esteem, because of his Preference, and sovereign and transcendent Power; and he should be highly valued and esteemed by all his Subjects, because God hath by his Providence advanced him to ^{the} Royalty; it is a great Gift and Privilege, which the Lord hath enriched him above all the rest of his Subjects; so this requires a proportionable Thankfulness in him; but this he cannot unless he know and esteem this great Benefit. This is not only a Gift, but a Blessing, which is express'd in the main Blessing, wherewith God blessed *Abraham*, the Father of the Faithful, *In Blessing I will bless thee, and make thee exceeding fruitful; yea, Kings shall proceed of thee.* Ye hear how our King's advanced, he seems to be preferred by God's Appointment, above the Estate and Condition of meer Men, in respect of his Place and Office in this respect he hath God's Name and Title imparted him. This also the Lord implieth by his Prophet, who is given Charge, *That no Man should enter by the East-Door of the Sanctuary, because the Lord God had entred in by it.* the next Words he saith, *That it shall appertain to the Prince, and to make it the Way of his Passage, to come in and go out thereby,* Ezek. 44. 2 and 3 Verses.

Go Reader, and tell the King the good News in *Edinburgh*, That God hath chosen two Shoe-Makers, and hath given them of his Spirit, and he hath made them Preach the Gospel of God freely, as Christ and his apostles did; yet the Doctors and Ministers of the Church are offended at them, as they were at Christ, because he was the Son of a poor Carpenter's Wife. As *Nathanael* said to *Philip*, so say they of them, *Can there any good Thing come out of Nazareth? Can there any good Thing come out of a Sutor; so I say, no Philip said to him, Come and see,* *John 1.*

A M E N.
3 ALL 61

N. B. These are to give Notice, That the Sermon Preached by me in the College of *Edinburgh*, before the Students to be sold by me in the *West-Bow*.